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VOL. IV.

THE COMPLAINT OF DEGENERACY EXAMINED.

No. IV.

In the preceding Number, the history of our ancestors was brought down to the time of William the Conqueror. His reign was little adapted to the improvement of society, either in knowledge or virtue. He was indeed *professedly* a *Christian*, but if his character and conduct have not been misrepresented by historians, he might with more propriety have been called a savage tyrant, than a Christian prince.

His rapacity, injustice, and cruelty provoked revolts, tumults and insurrections; and these were quelled by violence, murder and desolation. The former landholders were stripped of their property, to gratify the Norman invaders, and the country was filled with crimes and woes. "Contumely seems to have been added to oppression, and the natives were universally reduced to such a state of meanness, that the English *name* became a term of reproach." *Bigland.*

William the Conqueror died, and was succeeded by his son, William Rufus, A. D. 1087.

During his reign, the project of the Crusades for the recovery of Jerusalem became popular in Europe. An enthusiasm for what was termed the *holy war*, was so general and so violent, that from the history of those times, it might be suspected, that the people of Europe had been cursed with a general insanity. Never perhaps in any other instance since the flood, was a raving enthusiasm so general, so lasting, or so fatal. "All orders of men deeming the Crusades the only road to heaven, enlisted themselves under these sacred banners, and were impatient to open the way with their sword to the holy city."

It is indeed stated, that in the reign of William Rufus the people of England were less infected with the general frenzy than the neighboring nations. The reasons assigned are these, that the Normans were afraid to leave their conquests in England, and the king was too selfish to encourage the *holy war*.

Henry I. succeeded Rufus, A.D. 1100. In his reign, "to kill a stag, was as criminal as to kill a man.—Stealing was first made

capital in his reign.—False coining was severely punished by Henry. Nearly fifty criminals of this kind were at one time hanged or mutilated.—The deadly feuds, and the liberty of private revenge were still continued, and were not yet wholly illegal.” *Hist. Eng.* vol. i. p. 362.

King Stephen began to reign 1135. “This event,” says Bigland, “involved the kingdom in a civil war, which continued almost the whole of his reign. It would require a volume to enter into a detail of those commotions, which during the calamitous period of thirteen years rendered England a scene of carnage and devastation. Sieges and battles, intrigues and cabals, treachery and violence, the violation of oaths, and the tergiversations of bishops and barons, constitute the history of this anarchical reign.” Vol. i. p. 149.

Henry II. was successor to Stephen, and began to reign 1154. In his reign “it was a custom in London for great numbers to the amount of one hundred or more, the sons and relations of considerable citizens, to form themselves into a licentious confederacy, to break into rich houses and plunder them—to rob and murder the passengers, and to commit with impunity all sorts of disorder. By these crimes it had become so dangerous to walk the streets by night, that the citizens durst no more venture abroad after sun-set, than if they had been exposed to the excursions of a public enemy.” p. 487.

In 1189, Richard I. commenced his reign, and a horrible massacre of the Jews immediately

ensued. This scene of murder began in London, and the example was followed in other parts of the kingdom. In York five hundred Jews fled to a castle for safety; but finding themselves unable to defend the place, they first killed their wives and children, then set fire to the buildings and perished in the flames, rather than to fall into the hands of their merciless persecutors.—The gentry, who were indebted to the Jews, ran to the cathedral where the bonds were kept, and made a solemn bonfire of the papers before the altar.

Richard valued himself as a Christian warrior—he had the Crusade delirium, and conducted an expedition to the holy land. But the state of morals in England during his reign, was deplorable indeed. In 1196, the disorders in London were dreadful. “There seemed to be formed so regular a conspiracy among the numerous malefactors, as threatened the city with destruction.” “Murders were daily committed in the streets, houses were broken open and pillaged in day light;” and so numerous were the disturbers of the peace, and so powerful the combination, that the magistrates were afraid or unable to execute the laws.

King John began to reign 1199. “The character of this prince is nothing but a complication of vices equally mean and odious—ruinous to himself and destructive to his people.” His folly and wickedness involved the nation in a civil war, and spread desolation and misery through the country.

Henry III. ascended the throne 1216. The character of the rulers and the clergy, as late as 1253, may be gathered from a few facts. Henry was in want of money, and that he might be sure of obtaining it from the parliament, he made "the vow of a Crusade," and then "demanded assistance in that pious enterprize." He also made promises to redress some grievances, of which the clergy had complained. But as he had not been careful to keep his past promises, "they required that he should ratify the Great Charter in a manner still more authentic and solemn, than any which he had hitherto employed."

"All the prelates and abbots were assembled: they held burning tapers in their hands; the Great Charter was read before them; they denounced the sentence of excommunication against every one who should thenceforth violate that fundamental law; they threw their tapers on the ground, and exclaimed—*May the soul of every one who incurs this sentence, so stink and corrupt in hell.*" The king bore a part in this ceremony, and subjoined—"So help me God; I will keep all these articles inviolate, as I am a man, as I am a Christian, as I am a knight, and as I am a king crowned and anointed."

But, as might reasonably have been expected, this profane and impious oath was soon violated. What could be better evidence of a barbarous age or a barbarous state of society, than that the clergy were capable of being concerned in such horrid imprecations?

In the reign of Henry, the surviving Jews were still oppressed and persecuted. At different periods, an absurd accusation had been brought against that people—that they had crucified a child in derision of the sufferings of Christ. This story was revived in England, and made the pretext for hanging eighteen Jews—*whose money was probably wanted.*

In 1249, two merchants came to the king, and complained that they had been spoiled of their goods by certain robbers, whom they knew, because they saw their faces every day in his court; that like practices prevailed all over England, and travellers were continually robbed, bound, wounded and murdered;—that these crimes escaped with impunity, because the ministers of justice themselves were in a conspiracy with the robbers.—The king ordered a jury to try the robbers; and though the jury were men of property, they were found to be in a confederacy with the felons, and acquitted them. Henry, in a rage, caused the jury to be imprisoned, and ordered another to be summoned, which gave a verdict against the criminals. Many of the king's household were found to be in the confederacy.

Edward I began to reign A. D. 1272. "The various kinds of malefactors, the murderers, robbers, incendiaries, ravishers and plunderers, had become so numerous, that the ordinary ministers of justice were afraid to execute the laws against them. The king found it necessary to provide an extraordinary remedy

for the evil." He appointed commissioners, and gave them power to inquire into disorders and crimes of all kinds, and to inflict the proper punishments.

But the king himself appears to have been the greatest *robber* and *murderer* in the kingdom. Such was his avarice and his hatred of the Jews, that he caused two hundred and eighty of them to be hanged, on the pretext that they had adulterated the coin. Sometime after this horrid deed, the king resolved to "purge the kingdom of that hated race, and to seize to himself

their whole property.—No less than fifteen thousand Jews were at this time robbed of their effects, and banished the kingdom." *Hume.*

As Edward lived to 1307, we have now before us a specimen of the state of *morals* among our ancestors about five hundred years ago. As to *religion* they were papists. Whether the present generation, either in Great Britain or the United States, may be regarded as a *degenerate race*, when compared with their ancestors prior to 1300, the reader will judge.

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*Illustrations of passages in the New Testament, which refer to sentiments &c. among the Jews, in the time of our Savior.*

47.

*Lukeyi. 13. "When it was day, he called his disciples; and of them he chose twelve, whom also he named apostles."*

**APOSTLES** were messengers; and among the Jews, all messengers were called **אַנְשֵׁי־מִלְאָכָל**, apostles. The Talmudists apply the word to the rulers of the synagogues, who were sent to receive the tenths, and other tributes. They had letters of attorney from those who sent them; and hence it became a maxim among the Jews, *every man's apostle is as himself.* To this our Lord seems to have referred, when he said, *He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me.* (Matt. x. 40.)

Our Lord himself is called an apostle, (Heb. iii. 1.) and speaks of himself continually, as *sent*

by God, his Father. The twelve whom he chose were *his apostles*, as he was the apostle of God. "As my Father hath sent me, even so send I you." (John xx. 21.) "The Father committed *all judgment unto the Son;*" (John v. 22) and, said our Lord to these apostles, "ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, *judging the twelve tribes of Israel.*" (Matth. xix. 28.) Christ is the corner stone of the church; (Matt. xxi. 42,) and the *apostles and prophets* are its strong foundation. (Eph. ii. 20.) And as our Lord professed to speak and to act, only by the power and wisdom which he received from his Father; his apostles, in like manner, attributed to him all their capacities of

teaching, and all the miracles which they wrought in proof of their commission, and their doctrine. (Comp. John v. 19.—xvii. 8. And Acts iii. 16.—iv. 10.)

It was, I think, peculiarly with a view to the election which he was about to make of his apostles, that our Lord retired from his disciples, and passed a whole night in a proseucha, or house of prayer. In John xvii. 12, we find him referring to the answer of God to his prayers, on this important occasion; “those thou hast given me, I have kept.” The expression indicates the efficacy of prayer; and his example, our duty of seeking divine direction, particularly in the great and most interesting concerns of life. Compare with this his expressions at the tomb of Lazarus. “Father, I thank thee that thou hast heard me; and I know that thou hearest me always. But because of the people which stand by, I said it, that they may believe that thou hast sent me.” (John xi. 41, 42.)

The apostles were chosen for the immediate purpose of preaching the kingdom of God; or, that the kingdom of God—the kingdom foretold by Daniel, (ch. vii. 13, 14.) and anticipated by the Jews—was at hand. Our Lord very seldom, and only in places remote from Jerusalem, acknowledged in direct terms that he was a king, or the Messiah, till just as he was about to suffer. What the apostles were commissioned to preach, we learn from what Mark informs us of the manner, in which they executed their commission. “They went out, and preached that men should

repent. (ch. vi. 12.) Repentance was therefore the great preparation for the kingdom of God. (Compare Matt. iii. 1, 2, and iv, 17.)

Having performed the duties assigned to them, the apostles returned, and told Jesus all that they had done. (Luke ix. 10.) And as we do not find that they were again sent out, or again returned to him, the immediate object of their election seems at that time to have been accomplished. They were ordained as well to be with him, as witnesses of what he said and did, as to proclaim the approaching establishment of his kingdom. (Mark iii. 14.) Other seventy were now chosen, and sent two and two before his face, into every city, whither he himself would come. (Luke x. 1.) The instructions and powers which were given to these seventy disciples, were the same as were given to the apostles. But as the apostles were to be peculiarly his witnesses after his resurrection, they were from this time constantly with him.

After the resurrection of our Lord, we find in the company of apostles, Barnabas, a Levite, and Paul, who was educated at the feet of Gamaliel. But it is not difficult to account for the choice of twelve illiterate men, to be the first messengers of his great design. Men of birth and education, who believed in him, having much to lose from the enmity of their unbelieving countrymen, were afraid to acknowledge him, and therefore, very unfit to be apostles. Witness Nicodemus, and Joseph of Arimathea. The choice of distin-

guished and influential men, might also have excited the jealousy of the Roman government. Nor would learned and inquisitive men, eager to know his objects, and the manner in which they were to be effected, have waited patiently, as did those whom he elected, till he was ready fully to develop them. But a still more important reason for this choice was, that in the courage, the wisdom and mighty works of these unlearned men, the Jews and the world might know, that they were endued with power from on high.—It may be added, that Jesus knew from the beginning who

would betray him, and yet elected Judas into the number of the accredited witnesses of his teaching and miracles, and without doubt, it was one design of a choice so peculiar, that in the testimony, which the traitor would gladly have withholden, an evidence might be given as strong as that of testimony can be, that all which the Evangelists have written of Jesus is true; that he is the Son of God, and the Savior of all who believe.

Hammond on the text. Lord Barrington's *Miscellanea Sacra*. b. i. pp. 1—6, and 101—4. Ed. 1725.

## RELIGIOUS DENOMINATIONS IN GREAT BRITAIN,

*Abridged from Bigland's View of the World.*

“The distinguishing character of the church of England is moderation; and its clergy, from the highest to the lowest orders, are more tolerant in their principles than those of most other national establishments.

The Roman Catholics are in some particular places pretty numerous; but bear a much less proportion to the whole population of the kingdom than some other descriptions of nonconformists. There are however among them many families of distinction, and others in opulent circumstances.

“The Quakers are a pretty numerous and a very opulent sect, and in regard to their principles and conduct, may be considered as one of the most respectable denominations of Chris-

tians. This sect took its rise about the middle of the seventeenth century; their founder being the celebrated George Fox, a man of benevolent sentiments and exemplary piety. If some of their tenets and usages be tinged with singularity, it must at least be acknowledged, that neither their principles nor their practices, are inimical to society, and as they have united, they have long enjoyed the protection of the legislature.

“The modern Presbyterians are the remains of the puritans, whose clerical aristocracy was, during the civil wars of the seventeenth century, so despotically obtruded on the English nation, and, by its intolerance, rendered so extremely odious to the majority, as, under the ostensible

pretext of establishing, it entirely abolished religious freedom. Their intolerant spirit was extremely conducive to the exaltation of the Independents, who, either through motives of benevolence or policy, granted universal toleration.

“Every one knows the conspicuous part which the Independents acted in the civil war. Supported by the iron hand of Cromwell, and by the army, they soon gained the ascendancy over the presbyterians, and are yet very numerous. The English presbyterians originally derived their discipline, as well as their doctrines, from Calvin’s institutions in the church of Geneva, which vested the ecclesiastical government in councils of presbyters, while the Independents maintained the right of each congregation to regulate its own concerns. From this mode of church government, which has been considered as one of their most characteristic distinctions, the latter derived their appellations of *independents* or *congregationalists*, as holding the independence of congregational churches. In this respect, however, most of the protestant dissenters in England are now Independents. Even the presbyterians themselves have almost laid aside their Genevan discipline, and in their notions of ecclesiastical government have, in a great measure, adopted independent principles.

“The Baptists explode the doctrine of infant baptism, and baptize adults by immersion in water. This sect is divided into two branches, that of the gen-

eral, and that of the particular baptists. The former hold the doctrines of Arminius, the latter those of Calvin.

“The Swedenborgians derive their name from Baron Swedenborg, their founder, a Swedish nobleman, who left his native country to reside in England.

“The Unitarians are in many parts of the kingdom very numerous. Their principal tenet, from which their name is derived, is the unity of the godhead, without a trinity of persons. This doctrine, which is fundamentally the same as that of Socinus, appears to be rapidly spreading, and its professors not only form numerous and distinct societies, but are intermixed among almost all the other classes of dissenters. Among the members of the established church, this opinion also appears rapidly to gain ground; and the doctrine of the trinity, which was formerly considered as too sacred to be opposed or even discussed, is now openly controverted, and in some societies publicly renounced.

“The Methodists, although they profess themselves members of the established church, are generally considered as a distinct class; but it is difficult to describe their tenets, as they are split into two grand divisions, one of which consists of the followers of Mr. Whitfield, and profess themselves Calvinists; the other, acknowledging Mr. Wesley as their founder, are for the most part Arminians. The truth, however, is, that among the Methodists, the Calvinistic and Arminian tenets seem to be

considerably blended; and the greatest part of the members of their societies, appear to adopt a system of independence with respect to speculative opinions, which they mostly regard as non-essentials, and which each one, therefore, models according to the light of his own understanding, and the dictates of his own conscience.

"In regard to religion, England exhibits so diversified a picture, that it would require a considerable length of time, as well as great attention, to examine it minutely, and the opinions of different sects are so various, that it is impossible to trace them through all their ramifications. It is, indeed, to be observed, that the creeds of the English sectaries are far from being settled. Few, even of the members of the established church, at this day, think themselves conscientiously bound to believe the doctrinal theory of the thirty-nine articles. Several among the adherents of Calvinistical sects, entertain ideas

which nearly correspond with the tenets of Arminius, and a great number of the members of Arminian societies, in regard to their speculative opinions, approach very near to the doctrines of Calvinism.—The authoritative sway of the creeds and councils of former days, is, at this time, exceedingly diminished; and the Christians of the present age seem to revere their definitions and decisions, no farther than as they correspond with their own private opinions.

"Many of the ministers and others of the different sects of English dissenters have greatly distinguished themselves by their talents and learning; and several of their literary performances are held in high estimation. The clergy of the established church, and those of the various sects of nonconformists, treat one another with friendship and candor."

Perhaps the clergy in this country will yet become as wise as they are said to be in Great Britain.

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#### THE ANCIENT METHOD OF SUPPORTING THE OPINIONS OF THE MAJORITY.

In the last July Number of the *Christian Disciple* we admitted a Dialogue, which gave some account of the light that prevailed at the time of the Westminster Assembly. Some other facts relating to that Assembly, and its influence on the English nation, may be useful. The facts now to be stated, will be taken from the third volume of Neale's *History of the Puritans*.

The Assembly sat five years, six months and twenty-two days. In which time they held eleven hundred and sixty-three sessions. The works produced by the Assembly were, "1. Their Humble Advice to the parliament for ordination of ministers, and settling the Presbyterian government. 2. A Directory for public worship. 3. A Confession of Faith. 4. A Larger and Shorter Cate-

chism. 5. A Review of some of the thirty-nine articles." p. 452.

The Assembly "subsisted until February 22, 1648-9," about three weeks after king Charles I. was beheaded.

May 2, 1648, the English parliament, having a majority of Presbyterians, passed an ordinance for the support of orthodoxy and the suppression of heresy, which shows in a striking manner the light and the spirit which then prevailed. The ordinance contains the following passages:—

"That all persons who shall willingly maintain, publish, or defend, by preaching or writing, the following heresies with obstinacy, shall upon complaint before two justices of the peace, or confession of the party, be committed to prison without bail or mainprize till the next gaol delivery; and in case the indictment shall then be found, and the party upon his trial shall not abjure his said error, and his defence and maintenance of the same, he shall suffer the pains of death, as in case of felony, without benefit of clergy."—The heresies or errors are these following:—

1. "That there is no God.

2. "That God is not omnipresent, omniscient, almighty, eternal and perfectly holy.

3. "That the Father is not God, that the Son is not God, that the Holy Ghost is not God, or that these three are not one eternal God; or that Christ is not God equal with the Father.

4. "The denial of the manhood of Christ, or that the God-

head and manhood are distinct natures, or that the humanity of Christ is pure and unspotted of all sin.

5. "The maintaining that Christ did not die, nor rise again, nor ascend into heaven bodily.

6. "The denying that the death of Christ is meritorious, on the behalf of believers; or that Jesus Christ is the Son of God.

7. "The denying that the holy scriptures of the Old and New Testament are the word of God.

8. "The denying of the resurrection of the dead and a future judgment." pp. 458, 459.

By embracing any one of the foregoing supposed errors a man was exposed to suffer death. But the ordinance enumerates sixteen other opinions, to which the sentence of death was not annexed. The person accused, if found guilty, and would not publicly renounce his error or errors, was to "be committed to prison till he found sureties that he should not publish or maintain the said error or errors any more. The errors are these following:—

1. "That all men shall be saved.

2. "That man by nature hath free will to turn to God.

3. "That God may be worshipped in or by pictures or images.

4. "That the soul dies with the body, or, after death, goes neither to heaven nor hell, but to purgatory.

5. "That the soul of man sleeps when the body is dead.

6. "That the revelations or workings of the Spirit are a rule

of faith or Christian life, though diverse from, or contrary to the written word of God.

7. "That man is bound to believe no more than by his reason he can comprehend."

8. "That the moral law contained in the ten commandments is no rule of the Christian life."

9. "That a believer need not repent or pray for the pardon of sin."

10. That the two sacraments of baptism and the Lord's Supper are not ordinances commanded by the word of God.

11. "That the baptism of infants is unlawful and void, and that such persons ought to be baptized again."

12. "That the observation of the Lord's day, as enjoined by the ordinances and laws of the realm, is not according, or is contrary to the word of God."

13. "That it is not lawful to join in public or family prayer, or to teach children to pray."

14. "That the churches of England are no true churches, nor their ministers and ordinances true ministers and ordinances; or that the church government by presbyteries is anti-christian or unlawful."

15. "That magistracy, or the power of the civil magistrate by law established in England, is unlawful."

16. "That all use of arms, though for the public defence, and be the cause ever so just, is unlawful."

After reporting this antichristian ordinance, Mr. Neal has the following paragraph:—

"This *black list of heresies* was taken from the speeches or writ-

ing of the Papists, Arminians, Antinomians, Arians, Baptists, and Quakers, &c. of those times. The ordinance was a comprehensive engine of cruelty, and would have tortured great numbers of good Christians and good subjects. The Presbyterians of the present age are not only thankful that the confusion of the times did not permit their predecessors to put this law into execution, but wish also that it could be blotted out of the records of time, as it is impossible to brand it with the censure equal to its demerits."

If such a law were to be fully executed in our land at the present day, would not one half the adult persons of the United States be *put to death*, and three fifths of the other half *committed to prison*? What reason then have dissenters from the creed of the Westminster Assembly to be thankful to God, that the punishment for dissent has been changed from a *destruction of life to ruin of character!* In former times the *sixth commandment* afforded no more security to a dissenter's *life*, than the *ninth commandment* now does to his *reputation*.

The *third article* in the list of heresies made it *death* for a man to deny that Jesus Christ was the "one eternal God." The *sixth* exposed him to the same punishment if he denied that Jesus Christ was the Son of God. By comparing the two articles together, it must be evident, that a man was exposed to be put to death for denying either part of a palpable contradiction, or that in the *sixth article*, that

the word "Son" is used in a sense, for which we have no analogy in the use of language.

As the Presbyterians of Mr. Neal's day wished the sanguinary ordinance of their ancestors "could be blotted out of the re-

cords of time;" so it is probable that the posterity of some persons of the present day, may wish the same in regard to a number of things which have been done in our age.

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*Substance of the speeches of W. Wilberforce, on the clause in the East India Bill, for promoting the religious instruction and moral improvement of the natives of India.*

(Continued from page 79.)

"BUT higher ground is taken by the opponents of this bill, than the practicability of converting the Hindoos to Christianity. The principles of the Hindoos are so good, their morals are so pure, it is said, that this conversion is not *desirable*; that to attempt to communicate to them our religion and our morality, is, to say the least, a superfluous, perhaps a mischievous, attempt.

"This is no new doctrine. It sprang up among the French sceptical philosophers, by whom it was used for the purpose of discrediting Christianity, by shewing, that in countries which were wholly strangers to its light, the people were in general more gentle, and peaceable, and innocent, and amiable, than in those countries, which had for the longest period professed the Christian faith. But, sir, have not moral causes their sure and infallible effects? Is it not notorious that the natives of India, from the very earliest times, have groaned under the double yoke of political and religious despotism? And in truth, we find the morals and manners of the na-

tives of India just such, as we might have been led to expect, from a knowledge of their dark and degrading superstitions, and their political bondage.

"But honorable gentlemen have read us passages from their religious books, some of which breathe a strain of pure, and even sublime morality. But I ask such of our opponents as urge this argument, whether they did or did not know, that which is an undenial fact, (I refer to Mr. Halhed's translation of the Hindoo laws,) that if a *Soodra* should get by heart, nay, if he should *read*, or even *listen to the sacred books*, the law condemns him to a most cruel death?

"Let me quote to you, sir, some general opinions of the moral state of the Hindoos, which have been given by authors of established credit, as well as by persons who have for many years held high stations in the company's service, and who must be supposed to have been perfectly acquainted with their real character.

"The traveller Bernier, whose work was received as evidence

at Mr. Hastings' trial, places the character of the people in general, and especially of the Brahmins, in the most unfavorable light. I only refer in general to his high authority. Bernier travelled in India about one hundred and fifty years ago. And Mr. Orme, the excellent historian of the Carnatic, leads us to form a still lower estimation of their moral qualities. He speaks of the Gentoos as 'infamous for the want of generosity and gratitude, in all the commerce of friendship; a tricking, deceitful people in all their dealings.' 'Every offence is capable of being expiated, by largesses to the Brahmins, prescribed by themselves, according to their own measures of avarice and sensuality.'

"Still worse is the character of the East Indian Mahomedans. 'A domineering insolence towards all those who are in subjection to them, ungovernable wilfulness, inhumanity, cruelty, murders, and assassination, perpetrated with the same calmness and subtlety as the rest of their polities, and insensibility to remorse for these crimes; sensual excesses, which revolt against nature; unbounded thirst of power, and a rapaciousness of wealth, equal to the extravagance of his propensities and vices! This is the character of an Indian Moor.' *Orme on the manners &c. of the Indian Moors*, vol. iv. 4to. p. 423-434.

"Governor Holwell, to say the least, was not in any degree biassed by his attachment to the Christian system, as compared with that of the natives of India. But he calls them, 'a race of

people who, from their infancy, are utter strangers to the idea of common faith and honesty. The Gentoos in general are as dangerous and wicked, as any race of people in the known world, if not eminently more so; especially the common run of Brahmins. We can truly aver, that during almost five years, that we presided in the Judicial Court of Calcutta, never any murder, or other atrocious crime came before us, but it was proved in the end, that a Brahmin was at the bottom of it.'

"Says Lord Clive, 'the inhabitants of this country, we know, by long experience, have no attachment to any obligation.'

"Lord Feignmouth paints their character in still darker colours. 'The natives are timid and servile. Individuals have little sense of honor, and the nation is wholly void of public virtue. They make not the least scruple of lying, where falsehood is attended with advantage. To lie, steal, plunder, ravish, or murder, are not deemed sufficient crimes to merit expulsion from society.'

"And four hundred years ago, said Tamerlane, their great conqueror, 'the native of Hindostan has no pretensions to humanity, but the figure; whilst imposture, fraud and deception, are considered by him as meritorious accomplishments!'

"The moral standard of the natives of India, has even deteriorated of late years. Sir James Mackintosh, it is well known, lately presided on the bench of justice in Bombay; and in a charge to the grand jury at Bom-

bay, in 1803, he thus expresses himself: 'I observe that the accomplished, and justly celebrated Sir William Jones, who carried with him to this country a prejudice in favor of the natives, after long experience, reluctantly confessed their general depravity. The prevalence of *perjury*, which he strongly states, and which I have myself already observed, is perhaps a more certain sign of the general dissolution of moral principle, than other more daring and ferocious crimes, much more horrible to the imagination, and of which the immediate consequences are more destructive to society.'

"A woman, who was a witness in the court of Sir James Mackintosh, and who, it was obvious, had very greatly prevaricated, was asked by the recorder, whether there was any harm in false swearing? She replied, that she understood that the English had a great horror of it, but that there was no such horror in her country. See the Bombay Law Reports, Asiatic Register for 1804.

"Lord Wellesley, when governor general, applied to the judges of circuit, and also to magistrates permanently settled in the different provinces, for information of the general character of the natives. The result was, that 'perjury was so general, as to produce a total distrust of human

testimony. No rank, no caste, is exempt from the contagion. Their minds are totally uncultivated; of the great duties of morality they have no idea; and they possess a great degree of that low cunning, which so generally accompanies depravity of heart. They are indolent, and grossly sensual; cruel and cowardly; insolent and abject. They have superstition, without a sense of religion; and all the vices of savage life, without its virtues. No falsehood is too extravagant or audacious to be advanced before a circuit court. A Brahmin, who had circumstantially sworn to the nature, and number, and authors of the wounds of two men, whom he alleged to have been murdered, scarcely blushed when the two men were produced alive and unhurt in court; and merely pleaded, that had he not sworn as directed, he should have lost his employ.'

"God forbid that we should sit down in hopeless dejection, under the conviction, though these evils exist, that they are not to be removed; and were all considerations of a future state out of the question, I hesitate not to affirm, that a regard for their temporal well being, would alone furnish abundant motives for endeavoring to diffuse among them the blessings of Christian light, and moral instruction."

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THE CIRCUMSTANCES AND BENEVOLENCE OF PRIMITIVE  
CHRISTIANS.

(Concluded from p. 86.)

THE first reflection to be made upon this holy and unexampled generosity of the first church of Christians in the world, is this;

—How strong must have been their persuasion of the truth of their religion; how powerful must have been the first preaching of the apostles; how irresistible the evidence of their early miracles. How shall we account for the early and prodigious increase of the Christian church, immediately after the death of its founder and the apparent extinction of its hopes; except on the supposition of the *truth* of the story, and the perfect disinterestedness of the first preachers of the religion. Was there a class of people in the world, where Christianity was less likely to succeed, than at Jerusalem? Where could the first prejudices against Christianity be imagined to be stronger, than where the founder of that religion had been publicly crucified; in the sight of those very people who had seen him expiring on the cross in ignominy;—the victim of the ruling powers, the execration of those men whom they had been most accustomed to reverence, and to whose authority, especially in matters of religion, they had been taught implicitly to submit? Yet a few preachers, such as Peter and John, men of common life and no extraordinary talents, not only collect in a very short time a community of several thousands of professors, who acknowledge the truth of the miraculous resurrection of Jesus, and gave their names to his cause; but of men of all ranks in life, rich as well as poor, all animated by one spirit of faith and charity; men who sold their possessions, and contributed their fortunes to the relief of those whom they had pro-

bably never before known;—men who could have no common bond but this new and most extraordinary belief in the resurrection of a despised Master—a Master whom his earliest followers had joined, with the hope of some temporal advantage;—men in fact, whose hopes had all been blasted by the crucifixion of their Leader. Yet we find them rising up, like a new creation in the midst of Jerusalem, with principles, feelings and habits, more like heaven than earth;—ready to sacrifice life, fortune and reputation, for the support of one another and their common faith—without any object on earth to allure them, without any hope of recompense, but in the promises of a crucified Savior, and in the visible protection of a God, who seems to have taken them under his peculiar patronage.

Surely this is a state of things for which nothing will account, but their firm persuasion of the truth of the resurrection of their Master. But if he was yet dead, whence this astonishing, this unaccountable persuasion? Did God interpose to infatuate the minds of these men, in the belief of a palpable falsehood? or do you suppose the world of wicked spirits was for a time let loose to take possession of the minds of thousands of people, and transform them into new, pious, and disinterested creatures? Certainly not.—Nothing more is necessary to account for it than their knowledge of the facts, of which they were witnesses, and their certainty of the miraculous powers with which the apostles were endued. New views were opened to their

minds, which they had not before received, and they possessed a faith, before which every peril or temptation, threatening or allurement vanished into air, and left them in full view of a heavenly world, an everlasting inheritance for the righteous.

A second reflection on the generosity of this primitive church, is, that it was an early, fair, and important exhibition of the generous spirit of Christianity, and the kind of value which our religion allows us to affix to our worldly possessions.—We do not say that this generosity was perfectly unexampled in the world, but this we may say, it was the very spirit and essence of Christianity.

The precepts and the spirit of Christianity are altogether generous, and hostile to the avarice of possessions.—Not only does it forbid every species of injustice, but warns us against an ardent pursuit of these perishable goods. And from what considerations? Truly, because we cannot serve God and mammon—and the cares of this world, and the deceitfulness of riches, enter in and choke the word, and no fruit is brought to perfection; because the solicitude of acquiring and preserving wealth is always attended with a thrall and a torment, which impairs and corrupts the very satisfactions expected from its possession—and sufficient unto the day is the evil thereof;—because, in fine, those things which nature demands are few, easily acquired, and unexpensive—for godliness with contentment is great gain—we brought nothing into this

world, and it is certain we can carry nothing out.—Such is the language of the gospel on the subject of the pursuit of wealth.

With respect to its possession and use, its language is also as perfectly temperate and rational. It does not send us to the sea, like some of the ancient philosophers, to throw our wealth into the waves—nor does it require us to hoard or to lavish the abundance with which we may be favored; but we are commanded to minister to the necessities of others; to give to him that asketh of us, and from him who would borrow of us not to turn away;—as it becomes those who believe themselves not the *lords* of these possessions, but the *stewards* of him who gives them all things richly to enjoy; for according to our religion, a well bestowed benefit is a treasure of hope, which thieves cannot plunder, nor misfortunes diminish, nor moth nor rust corrupt. In our acts of charity, Christianity requires undissembled good will. It teaches us that the hope of recompence or reputation corrupts our bounty; that its acceptableness with God is lost when these interested motives mingle with the act. To encourage us to the most disinterested and generous kindness, it promises a special care of those who observe these laws of benevolence. It leaves to Christians none of those excuses which we are ready to make for neglect of duty, but on the contrary, points to the ravens which are fed, and the lilies which are clothed by a kind Providence, that knoweth we have need of all these things.

Such is the language of our religion on the subject of wealth. And did not these primitive Christians understand their religion? Did they not show the power of it more effectually by their generosity and their mutual affection, than the most solemn and reiterated professions could have done?

What remains then but to show ourselves worthy of this primitive community, this parent stock of Christians? Let it not be suspected, that after eighteen centuries, we understand less of the spirit of our religion than the poor Jews of Jerusalem; or that we have less confidence in our Christianity, than the first converts. If the circumstances of our times do not require the same provision by a common stock for the poor, yet, our religion demands the same spirit, and our faith can be as well proved by the nature of our generosity, though it may not be so publicly exhibited.

If I were to enter into the reasons for munificence, I might suggest to the rich, that many are now struggling with poverty and distress, who are more deserving of God's favors than themselves. I might ask whether we can enjoy with any satisfaction that superabundance which we might easily spare for the relief of those who really need it. I might ask whether our wealth has not already led us into luxury, sensuality, pride and hard-heartedness—and whether we can better check this tendency, or better make amends for our past defects, than by consecrating a larger portion than ever to the relief of the poor. I might go still further and ask, whether we are all entirely satisfied with the means or the spirit, by which we have risen to our present affluence; and if not, how shall we better repair these mistakes or atone for our rapacity, than by distributing to the wants of God's poor children?

B.

## ALFRED AND SIGBERT.

(Concluded from page 89.)

Sigbert afterwards appears in the presence of the king as a penitent.

*Sigbert.* My long lost Prince! my master! have I found Thee, Alfred! oh my king! thy fearful frown At any other moment I might shun, Yet now I heed it not, to see again My long-lost Lord.

*Alfred.* —Peace be thine!

*Sigbert.* —My master, pardon me! And with my weakness, bear a little space, That I may tell my grief. To name the pain, This breast hath felt, since thou didst bid me go An outcast and a murderer; I would fain, But cannot. Oh, my king, this heart is sad! I from a guilty conscience have endured

Anguish so terrible, and past the power  
Of words to tell, that how a heart can bear  
A load so vast, I knew not till this hour.  
Pardon me, Monarch!

*Alfred.* Sigbert! remember, I am man, not God;  
He must the deed forgive!

*Sigbert.* Most truly! And by wrestling fervently.  
His ear hath heard my prayer; and I have faith  
That pardon'd in the Almighty's eye I stand.  
Do thou forgive me!

*Alfred.* I do!  
I chid thee, but to teach how harder far  
To bear heaven's chiding. Now thy mind is chang'd  
And thou dost see how mutable the man,  
Who on himself doth rest, when the hour comes,  
Of sore temptation—I am yet thy friend.

*Sigbert.* Monarch, my heart is thine! but to my words  
Thou must not look for recompense. Declare,  
Oh king! how I may shew my gratitude,  
And if I do not shew it, trust not man!—  
His vow is vain.

*Alfred.* **My time,**  
Important duties claim, but I will stay,  
Albeit unwise, one moment to bestow  
A passing word, with meek austerity:—  
Ask of the world's great Author to subdue  
All evil in thy heart, but chiefly, wrath—  
The source of ills unnumber'd, which, around  
Spreads direful burdens—making hell of earth,  
And fiends of men. Sigbert! 'tis well to know  
This shadowy world, this transient state of being,  
But ill deserves of man, the sacrifice  
Anger requires. What is there here on earth  
To rouse our spirits? What below the sky  
Worthy a creature's wrath! Few are our days,  
And all our little evils, sent to cleanse  
Our wayward minds and faculties from dross,  
Debasing, and unworthy that high name—  
The sons of God. Precious to heaven, is he,  
Who sees in mortal things, their real worth  
And looks beyond them! Here on earth we sow,  
After we reap the fruit. The race is here,  
The prize hereafter. Here the ocean raves,  
There is our haven. And that man shall find,  
Who through this howling wilderness preserves  
Spotless his mind, and in a tainted world  
Holds converse with his Maker; sees how great  
The worth of holiness, and truly knows  
How to respect himself, and to preserve  
God's temple pure;—that man shall surely find  
Life's evils fleeting, and his mind prepared

For that fruition, full, unspeakable  
God hath reserv'd above.

Thou hast slain  
A pleading man! I would forget the deed  
For, in thy countenance, methinks I see,  
Contrition; that—to God! and for thy kind  
And many services, I hold thee dear.  
As once I told thee, now I tell the same—  
*Thou shalt not war!* Profession thou hast made  
Of holiness and of devoted heart  
To holy ways—flee then the avenging sword!  
If wars must come—if human blood must flow—  
Let those who never bore the Teacher's name  
Stand forth and combat! but the God we serve,  
In most peculiar way, his ministers  
Requires to dwell in peace.

*Sigbert.* As the tall tree catches the sun's last beam,  
When all beside is darkness, so may I,  
When death draws near, oh king, remember thee,  
And these thy words! My heart indeed is fill'd  
With lasting gratitude. Thy mild rebuke  
On this my mind flashes conviction's light,  
And for thy precepts, I am nearer heaven.  
I see my frailty, I perceive how wrath,  
And most full hatred, to the instruments  
God hath seen fit to use, hath fill'd my mind.  
Th' Almighty Father asks but penitence  
From us his children, and for these my crimes,  
*That* would I feel—I am an alter'd man.  
Point but the path thy servant should pursue,  
And he will seek it from this hour, and strive  
To merit thine applause—to copy thee.

## ON INTEMPERANCE.

### No. 2.

IT was proposed, first, to consider the causes of intemperance.

The most prevalent of these, it is believed, is the habit of considering ardent spirits necessary in all cases of manual labor.

Accordingly almost all, who are thus employed, are accustom'd, from early life, to drink spirituous liquors, at least twice a day. It requires some practice to become reconciled to the nauseous potion. By degrees a relish for

it is acquired; till what was at first received with indifference, if not with reluctance, is sought with avidity.

There is great danger, that such persons will proceed to excess. Accordingly we find, that immense numbers are not content with the stated seasons of drinking, nor with moderate quantities of the delicious poison. But by free indulgence they excite an unnatural thirst, which continually impels them

to gratify it; and this very gratification serves only to increase the demands of appetite. If this propensity be not seasonably checked, it invariably leads to intemperance.

This vice is sometimes contracted by regarding ardent spirits, as a safeguard from the bad effects of the weather. How many, for example, think themselves justified in taking a double portion of spirituous liquors, when they are exposed to the wet or the cold? On these occasions, some, who are temperate at other times, indulge themselves in drinking too freely. But it has long since been demonstrated, that such a practice greatly increases, instead of lessening their danger. In proof of this, a striking fact occurred, near the commencement of the revolutionary war. In a driving storm of snow, a large vessel with many hands on board was wrecked in our bay. Most of them were enabled to reach the shore. The weather was excessively cold. No human habitation was in view; and there was but little prospect of preserving life, unless aid could be immediately obtained. Several casks of ardent spirits were driven on shore. Those, who considered such liquors, as preservatives from the weather, partook freely of them. The more judicious drank nothing, but cold water. It has been confidently asserted, that the lives of the latter were preserved, while the former perished with the cold. Many instances of a similar kind might be produced. It has

also been amply proved, that men, working in damp places, are more likely to preserve health and ever to remain comfortable, without than with the use of ardent spirits. Away then with the false maxims of the intemperate, who, in every state of the atmosphere, and on all occasions, can readily find a pretext for the indulgence of their darling appetite.

The free use of spirits at convivial meetings is a powerful incentive to intemperance. The love of strong drink never fails to multiply such assemblages; and, when convened where spirituous liquors are at hand, it is too common to indulge in them to excess. Hence the great danger, to which they are unavoidably exposed, who loiter about taverns, and places, where ardent spirits are vended. Persons may frequent such places merely to hear the news of the day, or to pass away time, which hangs heavily upon them. But few instances, it is believed, can be produced, of those, who are habitually and unnecessarily at such places, without contracting, to a greater or less degree, an inordinate love of strong drink.

A false notion of generosity, which prevails within the haunts of intemperance, is also favorable to this vice. Many people seldom meet a friend at a tavern, but they feel bound, even without the least occasion, to invite him to drink. This produces from him a like return; and it is thought unsocial to refuse the inebriating draught, although intoxication should be the result.

By this absurd custom, how many become confirmed in the habits of intemperance? How few have the fortitude to abjure this pernicious practice? In this sordid manner how many are anxious to manifest generosity, whose hearts are hard, as adamant, to the calls of real distress; and who even practise every evasion, to avoid the demands of justice?

The custom of treating, as it is vulgarly called, on unnecessary occasions, tends to promote intemperance. In some places these occasions very frequently recur. But when do they happen, without giving rise to some shameful abuses? Did they serve merely to afford a fresh opportunity to the intemperate to indulge to excess, the evil would be the less. For to such persons temptations to inordinate indulgence are seldom wanting. But the mischief of such occasions is, that they allure the idle and the thoughtless, who are not yet haekneyed in vice, to engage in courses, which threaten them with ruin. If there be any occasion for such a practice, which more than any other must strike the reflecting mind with horror, it is at funerals, where every thing conspires to invite sobriety. What greater perversion then can there be, than to attend upon such solemnities with the professed design of cherishing solemn considerations of mortality, and of sympathizing with the bereaved, and, at the same time, by a free use of strong drink, to banish every serious thought?

The practice of drinking ardent spirits, at common social visits, is a further temptation to intemperance. Many people appear to think, that they cannot better evince their hospitality, than by setting spirituous liquors before their friends, and urging them to partake. This is to multiply inducements to excess, against which we cannot too cautiously guard.

Strong drink is often taken to drown reflection. By the temporary elation, which it gives to the spirits, many fly to it, as a present relief, not sufficiently considering, that it will in the result multiply tenfold the evils, which it is designed to remedy.

Parental example sometimes leads children to the practice of this vice. There are however instances, in which the sad consequences of ebriety in parents are made by a kind Providence to operate, as inducements to their offspring to avoid it, as destructive to their best hopes.

An excessive fondness for ardent spirits is often cherished by employing them for medicinal purposes. A clergyman, who was dismissed from the ministry for intemperance, once confessed, that he was at first insensibly drawn into the habit by considering it useful to take some spirit both before and after speaking. How desirable is it, that physicians should properly consider the danger of intemperance, when they recommend ardent spirit to be taken in composition with medicine. How cautious should we be, lest we delude ourselves into the belief,

that we are using spirituous liquors, either as preventives, or as remedies, when we are only gratifying appetites, rendered insatiable by irregular indulgence!

### THOUGHTS ON POVERTY.

THE present age is distinguished, and very honorably distinguished by its efforts in behalf of the poorer classes of society. The virtue of charity was never before so well understood or so successfully practised. It is true that Christianity, wherever it has prevailed, has awakened and extended the benevolent sympathies of our nature, and even in ages of darkness and barbarism it found many a stream of bounty to flow for the relief of the poor. But the charity of former times was often injudicious. It was satisfied with feeling and giving. It did not unite the labor of the head with the impulse of the heart, and endeavor to make its gifts productive of a permanent good. Christians are at length beginning to learn, that charity must *think* as well as *feel*; that judgment must be joined with sensibility; that the precept to do good requires us to search with care by what methods the widest and most durable benefits may be communicated to our fellow beings. Christians have learned to question the value of that bounty, which scatters money with an undistinguishing hand, and even to doubt whether some of those institutions, which have been deemed the most splendid monuments of benevolence, are not on the whole injurious to

mankind. That same active spirit of scrutiny, which has detected and reformed so many errors in religion and philosophy, has been directed to the established modes of charity, and some important improvements have already been introduced. We have learned, that if we would do good to men, their nature must be consulted; the great principles of human action must be weighed; relief must be communicated in methods most suited to awaken activity, and to sustain the sentiment of self respect; and in particular, care must be taken lest the remedy strengthen the disease, lest by relieving we multiply want. We have learned, that charity, to be effectual, must be guided by a knowledge of the human heart, and that the charity, which *prevents* poverty, is more valuable, than that which waits to be awakened by the presence and sight of its woes.

In some ages of the church, indigence was preached up as a virtue. Europe was overrun with swarms of mendicants, who obtained a reputation for sanctity by vows of poverty, and by a life of beggary. But experience gradually taught men, that indigence and slothful dependence on alms were the last things to be encouraged in a community. As the dark ages past away, Christendom learnt that sancti-

ty was not improved by rags; the begging monks fell into disrepute; and since that period, the conviction has been prevalent that poverty, meaning by this word not a humble rank in society, but a state of indigence and of dependence on bounty, is a great evil, and should by every possible means be diminished and eradicated.

Poverty is a great evil. Notwithstanding all the fine colors which fanaticism and poetry have sometimes labored to throw over it, it is a great evil.—It brings with it much *bodily* suffering. The poor are often obliged to gather round a scanty table and a cold hearth; to sleep under a roof which is open to the rain and the snow; to hear the bleak winds penetrating their ragged walls and windows. They are obliged to labor when pain and weakness admonish them of approaching disease. They have few means of checking sickness in its first stages; and compassion seldom begins to minister to them, until they are stretched on the bed of sickness;—and even then, how little can compassion do, to purify the unwholesome air which they breathe, to keep their crowded room in quiet, to render them those thousand minute attentions which have power to alleviate disease.

Poverty brings also *mental* suffering. Hope gives to life its highest charm and animation. But the prospects of the poor, as far as respects this world, are faintly lighted up with hope. You see anxiety written in strong lines on their countenances, es-

pecially in sickness. They are anxious for the supply of the morrow's wants, anxious for their children whom they see suffering around them. If they look forward to the decline of life when nature needs repose, no tranquil home rises before them, the abode of comfort and plenty. They fear that want will press more heavily, as the strength to sustain it is diminished. It is true, the almshouse is open to receive them; but can you wonder that those are sad, whose brightest earthly prospect is an almshouse; who know that they must be separated from the habits and associates of past life, be immured with strangers, and live and die without sympathy and friendship?

But poverty brings with it worse evils than bodily and mental suffering. It tends to degrade the character. It is indeed true that its severe trials sometimes form exalted virtues. But these trials often prove too severe, and bear down, instead of elevating the mind. Poverty too often brings with it filth, and this has a very unhappy influence on the character. It is hard for the poor to be neat. Shut up in one room, with hardly a change of raiment, with few accommodations for preparing and preserving food, with minds and bodies exhausted by labor, they gradually give up attention to their dwellings, their persons, their modes of living. Their dress becomes torn and squalid. They feel themselves unfit for society. They lose the important sentiment of self respect. They feel

as if they were viewed with contempt. Their minds, thus broken down, are fitted for degrading vices. Their manners as well as their dress are neglected and become gross and vulgar. In this depressed and suffering state, even those, whose former lives have been free from excess, are tempted to fly for relief to pleasures, which render them more miserable; and as their sufferings increase, they become sullen and irritable; they murmur against God; they look with envy on the rich, who seem to them to be surfeited with enjoyments, which *they* are never permitted to taste; and by these feelings, they are gradually prepared for fraud and rapine, and those bolder crimes at which humanity shudders. Such is the degradation which poverty often produces.—I am far, very far from saying, that these effects are universal. There are poor families, whose neat rooms, and decent attire, and becoming manners, and grateful contentment impart to a benevolent mind inexpressibly more delight, than the costly furniture, the splendid ornaments, and the sumptuous tables of the rich. But I fear the general influence of poverty is debasing, and in this view it is an evil which should excite at once dread and compassion.

From the views now given of poverty, we see that no labor should be spared to prevent its approach, or to remove it where it is already endured. The prevention of poverty should be one of the great

objects of philanthropy. Some will say, that this is impossible; that poverty is the infliction of God; that it visits us in storms, in sickness, in fire, in war, in calamities which we cannot avert. It is true, these calamities bring with them poverty—But it is also true, and a very sad truth, that were not these calamities aided by the neglect, improvidence, and vices of men, they would produce incalculably less poverty than we now witness.

The principal causes of poverty are to be found in the human character, and of course, this evil will be diminished in proportion, as the human character is improved.—In the first place, habits of sloth, irregularity, and inattention to business lead many to this wretched state. By these habits men forfeit confidence, lose employment, are driven to the necessity of contracting debts which they cannot pay, and debt leads to a prison, to disgrace, to want.

Extravagance is another cause of frequent poverty. By this, sometimes the rich, and much more frequently the laboring classes are reduced to indigence. The past prosperity of this country has diffused extravagant habits of living, through all classes of the community. The earnings of the laborer are too often spent on luxuries of the table and of dress, to which he has no claim. Some among us regard the superfluities of life as necessities, and even borrow money to purchase them. Yet these people, who might have been re-

spectable by economy, tell you in sickness and old age, that the hand of God has made them poor.

Habits of dissoluteness, gaming, and association with licentious companions, lead others to poverty. These habits are fatal to many young men, who, instead of spending their leisure in innocent relaxation and virtuous society, waste it in scenes of riot and crime, where they dissipate their earnings, impair their health, make shipwreck of their principles, and lose at once the capacity and relish for that vigorous exertion, by which an honest subsistence is to be obtained.

The principal cause of poverty remains to be mentioned—I mean intemperance, that crying sin of our land. Ask a great part of the poor how they became so, and if their tongues refuse to tell the truth, you may read it in their bloated or haggard countenances. They became poor in those haunts of intemperance, which law has licensed, law has opened in every street of our metropolis, and in every place of resort through our country. There they forgot their wives, their children, their own souls, and sunk into brutes. Drunken unstrung their nerves, wore down their frames, destroyed their reputation, dissipated their earnings, and a single fit of sickness has made them dependent on charity.

When by these causes poverty has been produced, it has an awful tendency to extend and perpetuate itself. The children of

such poor families too often inherit the vices and miseries of their parents. From children, brought up in filth, seeing constantly the worst examples, hearing licentious and profane conversation, abandoned to ignorance and idleness, or if employed, only employed to beg in the streets, to extort money by falsehoods, to practise a thousand frauds; from such children, what can you expect but lives of sloth and guilt, leading to poverty more abject if possible, than that to which they were born.—This is the most affecting circumstance attending poverty produced by vice. If the parents only suffered, our compassion would be diminished; but who can think without an aching heart of the child, nursed at the breast of an intemperate mother, subjected to the tyranny and blows of an irritable, intoxicated father, and at length cast out upon the world without one moral or religious principle, or one honest method of acquiring subsistence.

These remarks have been offered on the causes of poverty, that it may be seen and felt, that poverty is an evil, which may in a considerable degree be prevented. Its principal source is not the providence of God, but the improvidence and corruption of man. It will of course be diminished by every successful effort to purify society, and especially by improving the moral and religious condition of the laboring orders of the community. A more important object cannot be proposed by philanthropy. Each man should feel, that he

may do something towards banishing poverty and its woes. For this end, let him steadily exert his influence to discourage sloth, intemperance, extravagance and dissipation, and to promote industry, sobriety, economy, habits of order and self command, and that honorable independence of mind, which disdains to receive from bounty what it can obtain by its own exertions. Contributions to this moral improvement of society are of more value than contributions of wealth. By these, and these alone, we may carry comfort, health and cheerfulness, into dwellings, which now repel us by their filth and misery.

It is not however possible that by these or any efforts, poverty will be wholly banished from the earth. Do what we will, some will be reduced by their vices, and some by the hand of God. To this last class, who are impoverished by events beyond their control, we owe a tender sympathy and liberal aid. If possible, we should place them in a condition which will enable them again to support themselves. Dependence is a wretched and debasing state, and when a poor man is disposed to rise above it, we should, if possible, give him the means by one great act of bounty, instead of dispensing alms in trifling sums, which, hardly supporting him, accustom him to lean on charity. Where this is impracticable, we should relieve the virtuous poor in methods which tend least to degrade them. We should treat them with tenderness and re-

spect, and help them to maintain a just respect for themselves. We should enable them to appear with decency in the streets and in the house of God, and by furnishing a degree of occupation, should save them from the dangers of idleness, and from the humiliating consciousness of a wholly useless and dependent life.

With respect to that class of poor, who are reduced to want by vice, our duty is much more difficult. Because guilty, they must not be abandoned; but relief must be communicated with a cautious and sparing hand, so as to afford no encouragement to improvidence; and it should seldom or never be given in the form of money, for this would furnish fuel to their worst vices. Christian benevolence should spare no effort to awaken moral and religious feeling, a fear of God, a sense of their degradation and danger, and a strong purpose of amendment and virtue in the breasts of this most miserable portion of our race. All of them are not hardened beyond hope. Some have fallen through inconsideration. Some have received early impressions of piety, which vice has not wholly erased. Some have abandoned themselves to an evil course through despondence; and tenderness and encouragement may recall them to an industrious, sober and upright life.

One other mode of benefiting the poorer classes of society remains to be mentioned. Attention should be given to the education of their children. The

condition of the children of the vicious poor has been adverted to, in the course of this essay. Helpless! beings what heart, which has human feeling, does not bleed for them! Living in filth, breathing an atmosphere which is loaded with the fumes of intemperance, left to wander in the streets without restraint, never perhaps hearing the name of God, but when it is profaned, what misery awaits them! Even the children of the virtuous poor are sometimes of necessity neglected. Should not the disciples of that Saviour, who took little children into his arms and blessed them, be solicitous to provide some shelter and protection for this exposed and tender age? One excellent method of saving from destruction the children of the poor, is to open schools for them, under the care of prudent and well-principled teachers. In this way they are taken from the streets, are accustomed to restraint, are taught the decencies of life, and receive

instruction, which though it may seem limited, yet serves to quicken their minds, aids their future occupations, and may be a foundation of great future improvement. The mode of teaching introduced into England by Mr. Lancaster, and which is now extended to many thousands of poor children at a wonderfully small expense, might be very advantageously applied in this country. The more that we are conversant with the poor, the deeper will be our conviction, that their children deserve our first attention. The parents, advanced in life, have formed a character, which cannot easily be changed. But the child, untainted by bad habits, and open to new impressions, may be moulded, may be improved. What better work can benevolence perform, than to rescue the neglected child from degradation and misery, to train it to a useful and holy life, and thus to direct it to a blessed immortality.

## POETRY.

*To the Editor of the Christian Disciple.*

Sir,

I BELIEVE there are sentiments in the following poem, not only congenial to your private feelings, but also coincident with the great object, to which, as a "Friend of Peace," you have devoted your heart and pen. If the effusion can cooperate in the least degree with your laudable plans to diffuse a pacific spirit, I have no doubt the author will pardon the liberty which I take, in enclosing it for the Disciple. It should be previously observed, that the lines were written in October, 1813, when news had just arrived of some bloody successes on our frontiers.

### THE WARRIOR.

OH, welcome the warrior, who proudly advances,  
Victorious from battle, a lord o'er the foe!  
As the sun o'er a darken'd creation he glances,  
For the strong and the valiant his arm has laid low.

Oh! haste to the warrior, with bright laurel grace him,  
For the mighty are vanquished, the timid have fled,  
As a chief of the earth, as a savior address him,  
And let haloes of glory encircle his head!

He has brav'd as a rock all the force of the battle,  
And foes from his side fell like showery foam;  
Around him has sounded war's thundering rattle,  
But he stood in the storm like the sky-threatening dome.

Men, raise your deep voices in praise of his glory!  
And women, in reverence, bow at his name;  
Children, in lisnings, reecho the story,  
And nations, attend to the trump of his fame.

His praise shall extend over land and wide ocean,  
And princes will listen in wonder and joy;  
In ages to come 'twill be heard with emotion,  
And youth seize the sword all his foes to destroy.

Already your shout heaven's concave is rending,  
And the hero's great name is repeated around!—  
But hark! as I listen, a wild shriek is blending!  
Another! another! increases the sound.

Oh heaven! the moans of the wounded and dying,  
Are mix'd with the plaudits that swell in the air;  
Wife, children, and friends, mid the tumult are crying,  
"Death, death, to the conq'ror, who makes our despair."

I listen—and fancy assists the faint mourning  
Of an infant, whose parents are torn from the world,  
Again—but now hoarser the sound is returning—  
A sinner's dark soul from its mansion is hurl'd.

Again, a wild shriek! 'tis the grief of a lover,  
Who, a maniac, wails for the youth of her heart,  
In fancy she seems his cold body to cover  
With the sear leaves of autumn that fluttering depart.

And is it for *this* that the laurel is given?  
When man turns a murderer and foe to his kind?  
For *this* does the shout of applause reach to heaven?  
From creatures for reason and virtue design'd?

Blush, hero, blush, while thou fancy'st before thee  
The beings thy conquering arm has annoy'd,  
Who frantic with want and affliction implore thee,  
To give back the happiness thou hast destroy'd.

See fatherless infants that cling to their mothers,  
While mothers stand shuddering and pale at thy name;  
See groups o'er the embers their eagerness smothers,  
Who wail at thy praises, and weep at thy fame.

And what is the glory resplendent around thee?  
A glittering meteor that fades in its blaze:  
The light foam of waves whose bright sparkles surround thee,  
Then dash on the shore, and disperse at thy gaze.

'Tis a rainbow, which brilliant near twilight appearing,  
For a moment is form'd by the sun's friendly ray,

But the orb disappears with its brightness so cheering,  
And darkness succeeds to the splendor of day.

Will the proud shout of triumph give joy to thy heart,  
When misfortune or sickness has prey'd on thy frame?  
The charm is but transient, its spell will depart,  
And successors more honor'd arise to thy fame.

Be a patriot at home, and assist in those laws,  
Which teach us religion, and virtue, and peace;  
Be just to thy country, and warm in her cause,  
But spill not her blood, and bid battle to cease.

Be a hero in virtue, and *stars* shall appear,  
That will sparkle around thee in life's darkest day,  
And though shouts of applause may not welcome thee here,  
The praises of angels are sweeter than they.

Oh, conquer **THYSELF**, and a sun shall be given,  
That will gild with its brightness thy life to its close,  
Direct its full rays of devotion to heaven,  
Till there they are kindled to know no repose.

Watertown, October 15th, 1813.

## RELIGIOUS INTELLIGENCE.

*A Circular Letter from the Massachusetts Peace Society, respectfully addressed to the various associations, presbyteries, assemblies and meetings of the ministers of religion in the United States.*

*Respected fathers and brethren,*

THE Massachusetts Peace Society now addresses you on a subject of the first importance to the interests of Christianity and the happiness of the world

The crimes and desolations of war have long been a subject of deep regret and lamentation to reflecting Christians. The incessant havoc of human life and human happiness, produced by the custom of settling controversies by the sword, must shock the mind that is not dead to benevolent sympathies and deaf to the cries of suffering humanity, or bewildered by some deplorable delusion.

How great a portion of the history of Christendom is filled with narratives of sanguinary deeds, at the thought of which benevolence recoils and religion weeps! How have thousands after thousands, and millions after millions, bearing the name of CHRISTIANS, been sacrificed on the altars

of military ambition and revenge! How have provinces been plundered and depopulated—cities laid in ashes or sacked, unoffending men, women, and children exposed by thousands to indiscriminate butchery, brutality and insult, to gratify the savage and licentious passions of conquering and ferocious armies! Can any intelligent Christian reflect on the immense slaughter, desolation, oppression, and distress occasioned by the wars of Christendom, and not be compelled to exclaim, Does our benevolent religion justify such scenes of wanton barbarity! And "shall the sword devour forever!"

Whatever diversity of opinion may exist among Christians, as to the *right of self defence*, must they not all admit, that the *spirit of war and revenge* is the reverse of the *spirit enjoined by the gospel*? When the benevolent, peaceful character of our Lord is compared with the warring character of

the nations professing his religion, how awful is the contrast! Must it not fill the mind with astonishment, anxiety, and alarm? Could a spirit more hostile to the gospel have been exhibited by these nations, had they been avowedly Pagans or Mahometans?

By reflecting on the present state of the Christian world and the causes and effects of war, the members of the Massachusetts Peace Society have been led to hope, that something may be done to correct public opinion, and at least to diminish the evils of this scourge of nations and of humanity. Encouraged by this hope, they have been induced to unite their exertions in diffusing sentiments of "peace on earth and good will among men." In this great work they need, and they earnestly invite, the aid of the ministers of religion of every denomination.

The objects of the society and the means to be employed for their attainment, are stated in the Constitution, which will accompany this Letter.\* If the following inquiries and observations should seem to imply a fault on the part of Christian ministers, still nothing of the nature of reproach is intended. Many, who are represented in this address, have known by experience the power of education and of popular custom; and they can sympathize with others, who have been subjected to the same influence. Such candor as they need, they are disposed to exercise. If in any instance the language which may be adopted shall appear too strong, you are requested to impute it to an abhorrence of an unchristian custom, and not to dis respect towards Christian brethren.

From the history of mankind it is clear, that whether a nation be professedly Pagan, Mahometan, or Christian, the acknowledged ministers of religion have an extensive influence in supporting or reforming popular customs. And may it not be said, that according to their influence must be their responsibility?

The Mahometan Priests may encourage war, and not be chargeable with violating the principles of their own religion; but can this be affirmed

of the ministers of the Prince of peace? Does not his heavenly religion lay the axe directly at the root of that tree, whose fruit is war? Does it not require of all his disciples a temper as opposite to the spirit of war, as light is to darkness, or as love to hatred?

May it not then be feared, that from the influence of education, or some other cause, the ministers of religion in Christendom have failed of duly perceiving and exposing the odious nature of war, and its contrariety to the peaceful spirit of the gospel?

It may indeed be true, that in every sermon which they have preached, something has been expressed or implied in opposition to war. But have they been sufficiently careful to make it understood, that the *spirit of war*, and the *spirit of the gospel*, are at variance? Have they indeed clearly understood this themselves? And have not many of their hearers been left to imbibe or retain the Mahometan doctrine, that those who die in battle, whatever their characters may have been, are safe and happy?

By doctrines and promises of this import, the Mahometan Priests and military Chiefs have excited soldiers to the most bloody and desperate enterprises. And indeed it seems almost impossible that rational beings, who expect a future retribution, should be induced to hazard their lives and their eternal destiny in battle, except under the influence of this or some similar delusion? But have the clergy of Christendom been sufficiently careful to expose and to eradicate this antichristian principle? Have due exertions been made to impress on the minds of *soldiers*, as well as others, the danger of dying either in bed or in battle, with a temper the reverse of *his* who died for them? If the watchmen in Zion neglect to give warning, and the sword continue its havoc, at whose hands will the blood be required?

The friends of peace, who now address you, are aware, that strong prejudices exist in the minds of many in favor of war, as a necessary and justifiable mode of settling controversies; and that it must be a work of time to

\* The Constitution was published in the Number for February last.

eradicate these prejudices, and to accomplish so great a work, as the pacification of a world. But they believe that the cause, in which they have engaged, is not desperate; that it is a cause which God will own and prosper; and that those who are for them are more than those who are against them. If all the ministers of religion, and all the friends of peace in our country, should cordially unite in one vigorous effort, the time may soon come, when the custom of deciding disputes by weapons of death, will be regarded as a savage custom, derived from ages of ignorance and barbarity.

The necessity of the war spirit to the safety of a nation, is the great argument opposed to the friends of peace. But does not this spirit expose a nation to the anger of that God, on whom we are dependent for all our blessings? Can any thing be more offensive to a kind father, than to see his children disposed to murder one another? How abhorrent then must it be in the eyes of our heavenly Father, to behold this temper in nations, professing the peaceful religion of his Son! Nay, to witness in them a disposition to exalt the military profession, as one of the most honorable among men, and to give glory to a *warrior* in proportion to the slaughter and misery which he has caused among his brethren!

In what light must God view the prayers of Christians of different nations in time of war? One class calling on him as the **FATHER OF MERCIES**, and in the name of his benevolent Son, the **PRINCE OF PEACE**, to grant success to *this* army; another class calling on the same Father, and in the same pacific name, to give success to *that* army, while each is aiming at the destruction of the other! Can any thing be more shocking, or more antichristian? If such practices in a people, professing a religion which breathes nothing but love, peace, long-suffering and forgiveness, be not offensive to God, in what possible way can they incur his displeasure?

May it not also be said, that the spirit of war endangers the freedom and

liberties of our nation, as it tends to increase the power and patronage of those in authority, and to place at their disposal a body of men, who have lost the character of the citizen in that of the soldier—as it tends to bewilder the minds of the multitude by the fascinating glare of military exploits, and by extravagant and inhuman exultations for victories, which have involved thousands of their brethren in death or wretchedness—and as it tends, in various ways, to deprave the hearts of men, to corrupt the morals of society, to encourage a blind, unreflecting, ferocious, and unfeeling character, by which men are prepared to become the *dupes* and the *slaves* of martial and unprincipled leaders?

If we reflect on our local situation, the nature of our government, and the dissensions which exist in our land, will it not be evident that we have far less to fear from the rapacity and injustice of foreign nations, than from the spirit of party and of war among ourselves?

But should there be due exertions to cultivate pacific principles, will they not tend to deprive the ambitious of every prospect of advantage from an attempt to involve the nation in war—make it both the honor and interest of our rulers to study the things which tend to peace, and thus contribute to the permanency of our Republican Institutions?

Does not the very nature of our institutions afford peculiar encouragement to the friends of peace? Is not such the dependence of our rulers on their fellow citizens, and such their connexion and intimacy with them, that the general diffusion of pacific principles must naturally have an immediate and salutary influence on the government, on its general policy, and its foreign negotiations? May we not rationally hope, that this influence will result in the amicable adjustment of many controversies, and frequently prevent the sanguinary appeal to arms. And shall it be thought impossible or improbable, that pacific principles and a pacific spirit may be communicated from one government to another, and thus produce a benign

effect on the public sentiment of the civilized world?

Can it be denied, that **PEACE ON EARTH** was one object of our Savior's mission, and of the institution of the Christian ministry? If not, shall this object be any longer neglected by the messengers of the Prince of peace?

But the temporal peace and welfare of mankind are not the only objects of the ministry; the true ministers of the gospel propose a still nobler end—the everlasting felicity of their fellow beings. When this object is considered, in connexion with the temper and practice which is required of men, as preparatory to the joys of heaven, how infinitely important does it appear, that every minister should employ his influence to bring warring passions into disrepute, and to excite and cherish the spirit of meekness, love, and peace?

Should it be asked, Why are Peace Societies recommended at this time, when there is so little prospect of another war in our country? The answer is ready: The time of peace is believed to be more favorable to the proposed design, than a time of war.

There is less danger that benevolent efforts will be regarded as of a party character, and the minds of men are more tranquil and open to receive the light which may be offered on the subject.

There may be some in our country, who will reluctantly part with the delusive pleasure, which they have experienced, in rehearsing their sanguinary deeds of valor. But we should not despair of gaining even these. They are now influenced by opinions, derived from education and military habits. When they shall know that the morality of the spirit of war is called in question by many intelligent and virtuous men, and that multitudes are flocking to the **STANDARD OF PEACE**, they may be led to pause and reflect; and by reflection, they may become convinced, that the inhuman slaughter of brethren, as blameless as themselves, is not so glorious a thing, as they once imagined. They may also be led to doubt the safety of appearing at the bar of Christ

with the spirit of war in their hearts and with hands defiled by blood.

But however it may be with other classes of society, we cannot but indulge the hope, that there will be a general union of the ministers of the Prince of peace, for the abolition of war. Will not a moment's reflection convince them, that they cannot preach as Christ preached, without inculcating a temper directly opposed to the spirit with which men fight and kill one another? And that they cannot pray as he prayed, without a temper to love and forgive their enemies?

Will not such considerations be more and more perceived and felt, the more the subject of war shall be examined? It certainly does not require extraordinary powers of mind, nor a learned education, to see that war is not made and carried on by that "love" which "worketh no ill to his neighbor;" nor by men's "doing unto others as they would that others should do unto them;" nor by the "wisdom that is from above, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." Must it not then be evident to all, who duly reflect, that war originates in that wisdom, which is from beneath; and that it is usually conducted on maxims and with a spirit as hostile to the gospel, as they are fatal to the peace and the lives of mankind?

The darkness, the sophistry and the delusion, by which men have been made to believe, that they could be "followers of the LAMB" in making war on each other, is, we trust, rapidly passing away. The time, we hope, is near, when not only ministers, but all classes of Christians, will be "of one heart and one soul" in ascribing praise to the "God of Peace," that they lived to see the day in which Peace societies were formed in our land.

It is not the wish of the Massachusetts Peace Society, to prescribe the manner in which their respected brethren can best exert their influence in the glorious cause of humanity and peace. But a cooperation in some

form is not only cordially desired, but strongly anticipated.

The Constitution of our society was designed to embrace the friends of peace of every name. The society is accordingly composed of men of different sentiments, both as to politics and religion. It is wished that this amiable and conciliatory principle may be extended throughout Christendom; and that all, who love our Lord Jesus Christ, may become united in one grand and persevering effort to give peace to the world.

Having frankly stated our views and our request, we have, brethren, only to add our fervent prayer, that the God of peace may be with you, and that the spirit of peace may guide every measure which you may adopt in relation to the all important object, which has now been proposed.

By order of the Board of the Massachusetts Peace Society, and with the advice of the Council of Correspondence.

NOAH WORCESTER, Cor. Sec.  
Boston, March 5, 1816.

*Extracts from the Epistle of the Yearly Meeting, held in London, by adjournments, from the 24th of the fifth month, to the 2d of the sixth month, inclusive, 1815.*

*To the Quarterly and Monthly Meetings of Friends, in Great Britain, Ireland, and elsewhere.*

Dear Friends,

In offering you the salutation of our love, we believe it right to acknowledge our thankfulness to the Author of all good, that we have been permitted to meet together. We have had again to rejoice in a sense of the goodness of him, who, by his presence, owned us in times past; and, though sensible of the loss of the labor and counsel of some who have recently been removed from the probations of time, we have felt the consoling assurance that the Divine Power is both ancient and new. It is from this holy

source, that every enjoyment, both spiritual and temporal, flows; it is to the Lord Almighty that we are indebted for the blessing of existence, for the means of redemption, and for that lively hope of immortality, which comes by Jesus Christ. To his service, then, dear Friends, in obedience to the manifestation of his power, let us offer our talents; to the glory of his great and excellent name, let us devote our strength and the residue of our days.

The state of our religious society, as transmitted from the several bodies which constitute this Yearly Meeting, has been again brought under our view. Accounts of the sufferings of our members, chiefly for tithes and other ecclesiastical demands, and for claims of a military nature, to the amount of fifteen thousand seven hundred and twenty-seven pounds, have been reported; and we are informed that ten of our young men have been imprisoned since last year, for refusing to serve in the local militia.

We are encouraged in believing, that our ancient Christian testimony to the inward teaching of the spirit of Christ, and to a free gospel ministry, not only continues to be precious to many, but is gaining ground amongst us. The sufferings to which we are exposed, are through the lenity of our government, far less severe than were those of our predecessors. To some, however, we believe that these operate at times as a trial of their faith and love to the truth. We are disposed to remind such, that patience and meekness on their part will tend both to exalt the testimony in the view of others, and to promote their own advancement in the Christian course.

The Epistle from our friends in Ireland, and those from the several yearly meetings on the American continent, have again convinced us that we are brethren, bound together by the endearing ties of Christian fellowship, desiring, as fellow disciples, to follow the same Lord; and we feel, that there is in the gospel of Christ a union that is not dissolved by distance,

nor affected by the jarring contentions of men.

It has afforded us much satisfaction to believe, that the Christian practice of daily reading in families a portion of Holy Scripture, with a subsequent pause for retirement and reflection, is increasing amongst us. We conceive that it is both the duty and the interest of those who believe in the doctrines of the gospel, and who possess the invaluable treasure of the sacred records, frequently to recur to them for instruction and consolation. We are desirous that this wholesome domestic regulation may be adopted every where. Heads of families, who have themselves experienced the benefit of religious instruction, will do well to consider whether in this respect, they have not a duty to discharge to their servants and others of their household. Parents, looking sincerely for help to him of whom these scriptures testify, may not unfrequently, on such occasions, feel themselves enabled and engaged to open to the minds of their interesting charge, the great truths of Christian duty and Christian redemption.

In considering this subject, our younger friends have been brought to our remembrance with warm and tender solicitude. We hope that many of you, dear youth, are no strangers to this practice, and to some, we trust, it has already been blessed. Hesitate not, (we beseech all of this class,) to allot a portion of each day to read and meditate upon the sacred volume in private: steadily direct your minds to him who alone can open and apply the scriptures to our spiritual benefit. In these seasons of retirement, seek for ability to enter into a close examination of the state of your own hearts; and as you may be enabled, secretly pray to the Almighty for preservation from the temptations, with which you are encompassed. Your advancement in a life of humility, dedication, and dependence upon divine aid, is a subject of our most tender concern. That you might adorn our holy profession, by walking watchfully before

the Lord, and upholding our various testimonies, was the care of some of our dear friends, of whose decease we have been at this time informed. They were concerned in early life to evince their love to the truth; they served the Lord in uprightness and fear in their generation, and, in their closing moments, were permitted to feel an humble trust, that through the mediation of our Redeemer, they should become heirs of a kingdom that shall never have an end. Let their example encourage you to offer all your natural powers, and every intellectual attainment, to the service of the same Lord, and patiently to persevere in a course of unremitting obedience to the divine will.

Now, dear friends, of every age and of every class, we bid you affectionately farewell in the Lord Jesus. Let us ever bear in mind, whether we attempt, under the influence of Christian love, to maintain our testimonies to the spiritual and peaceable kingdom of the Lamb; whether we attempt to promote the present and future welfare of our fellow-members and fellow-men;—let us ever remember, that if we obey the divine commandments, we shall do all to the glory of God; we shall always acknowledge that it is of his mercy, if we ever become partakers of the unspeakable privilege of the true disciples of him, who “died for all, that they that live should not henceforth live unto themselves, but unto him who died for them, and rose again.”

Signed in and on behalf of the Meeting, by **W. D. CREWDSON,**  
*Clerk to the Meeting this year.*

#### Imperial Peace Society.

THE following extraordinary article was “translated for the Boston Daily Advertiser,” and inserted “March 27, 1816,” and corrected in the Weekly Messenger, March 28th.

“IN the name of the Holy and Indivisible Trinity.

“Their Majesties, the Emperor of

\* Three paragraphs have been omitted merely for want of room. E.D.  
Vol. IV. No. 4.

Austria, the King of Prussia, and the Emperor of Russia, in consequence of the great events which have distinguished, in Europe, the course of the three last years, and especially of the blessings which it has pleased Divine Providence to shed upon those states, whose governments have placed their confidence and their hope in it alone, having acquired the thorough conviction, that it is necessary for ensuring the continuance of these blessings, that the several powers, in their mutual relations, adopt the sublime truths which are pointed out to us by the eternal religion of the Savior God;

"Declare solemnly, that the present act has no other object than to show in the face of the universe their unwavering determination to adopt for the only rule of their conduct, both in the administration of their respective states, and in their political relations with every other government, the precepts of this holy religion, the precepts of justice, of charity and of peace, which, far from being solely applicable to private life, ought, on the contrary, directly to influence the resolutions of princes, and to guide all their undertakings, as being the only means of giving stability to human institutions, and of remedying their imperfections.

"Their majesties have therefore agreed to the following articles:

"ART. I. In conformity with the words of the Holy Scriptures, which command all men to regard one another as brethren, the three contracting monarchs will remain united by the bonds of a true and indissoluble fraternity, and considering each other as copatriots, they will lend one another on every occasion, and in every place, assistance, aid, and support; and conduct towards their subjects and armies, as fathers towards their families; they will govern them in the spirit of fraternity, with which they are animated, for the protection of religion, peace and justice.

"ART. II. Therefore the only ruling principle between the above mentioned governments and their subjects, shall be that of rendering reciprocal services; of testifying by an unalterable beneficence the mutual affection

with which they ought to be animated of considering all as only the members of one Christian nation, the three allied princes looking upon themselves as delegated by Providence to govern three branches of the same family, to wit, Austria, Prussia, and Russia; confessing likewise, that the Christian nation, of which they and their people form a part, have really no other sovereign than him, to whom alone power belongs of right, because in him alone are found all the treasures of love, of science, and of wisdom; that is to say, God, our divine Savior Jesus Christ, the word of the Most High, the word of life. Their majesties therefore recommend, with the most tender solicitude, to their people, as the only means of enjoying that peace which springs from a good conscience and which alone is durable, to fortify themselves every day more and more in the principles and exercise of the duties which the divine Savior has pointed out to us.

"ART. III All powers, which wish solemnly to profess the sacred principles which have dictated this act, and who shall acknowledge how important it is to the happiness of nations, too long disturbed, that these truths shall henceforth exercise upon human destinies, all the influence which belongs to them, shall be received with as much readiness as affection, into this holy alliance.

"Made, tripartite, and signed at Paris, in the year of our Lord 1815, on the 14th (26) of September.

"FRANCIS,

"FREDERIC WILLIAM,

"ALEXANDER.

"A true copy of the original,

"ALEXANDER.

"St. Petersburg, the day of the birth of our Savior, the 25th of December 1815."

*Remarks.*

Of all the compacts made by the rulers of nations in any age, the one now exhibited has perhaps the highest claims to the title of a TREATY OF PEACE. Those instruments, which have usually borne this pacific name—notwithstanding all the solemn protestations and promises contained in

them, seem to have been regarded by the parties, as nothing more than a customary form of suspending hostilities, to take breath and recruit, without any sincere desire of preventing future collisions, or any thought of adopting gospel principles for the avoidance of war. But the treaty now before us was formed by sovereigns who had experienced the evils of war, and who, previous to the treaty, were on terms of amity and friendship. The apparent design of their solemn covenant is, to render their peace with each other permanent; and to extend the blessings of peace, if possible, throughout the world.

Whether these sovereigns are fully aware of the extent of gospel principles and precepts, as they relate to war, may perhaps be questionable. But they appear to be convinced, that war is a dreadful evil, which they should study to avoid;—that it is time for them, as responsible rulers of nations, to adopt a different policy from that, which has for ages filled the world with war and misery—and that gospel principles afford a basis on which they may hope to enjoy more durable tranquillity.

This treaty may do unspeakable good by exciting the attention of people in general to the contrast between the principles and duties enjoined by the gospel, and the savage maxims and crimes of war. In this way it may be an important link in that chain of events, which shall finally result in the permanent peace of the Christian world.

It must be gratifying to the friends of peace in this country, to remark the coincidence of events in favor of their beloved object. The SAME WEEK in which the MASSACHUSETTS PEACE SOCIETY was formed in Boston, the IMPERIAL PEACE SOCIETY was announced in Russia.—“Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord.”

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### *Death of the Indian Prophet.*

*Onondaga, August 23, 1815.*  
**DIED**, at the Onondaga Castle, on

the 20th inst. one of the chiefs of the Alleganies, well known through this country as the *Indian Prophet*.

Those who have been acquainted with the influence which this man's preaching has had upon the conduct of the Six Nations, (the Oneidas excepted) cannot but look upon his death as a severe dispensation of divine Providence. We think that a short *biographical sketch* of this extraordinary man cannot be unacceptable to the public.

During the first fifty years of his life he was remarkable only for his stupidity and beastly drunkenness. About thirteen years ago, while lighting his pipe, he suddenly fell back upon his bunk, upon which he was then sitting, and continued in a state of insensibility for six or eight hours; his family supposing him dead, had made preparations for laying him out, and while in the act of removing him from his bunk, he revived. His first words were, “don't be alarmed, I have seen heaven; call the nation together that I may tell them what I have seen and heard.” The nation having assembled at his house, he informed them that he had seen four beautiful young men, who had been sent from heaven by the Great Spirit, and who thus addressed him.—“The Great Spirit is angry with you, and all the red men, and unless you immediately refrain from drunkenness, lying, stealing, &c. you shall never enter that beautiful place which we will now show you.” He stated that he was then conducted by these young men to the gate of heaven, which was opened, but he was not allowed to enter; that it was more beautiful than any thing they could conceive of or he describe; and that the inhabitants appeared to be perfectly happy; that he was suffered to remain there three or four hours, and was then reconducted by the same young men, who, on taking their leave, promised they would visit him yearly, and commanded him to inform all other Indians what he had seen and heard. He immediately visited the different tribes of Indians in the western part of the state, the Oneidas excepted. They all put the most im-

plient faith in what he told them, and revered him as a prophet — The consequence has been, that from a filthy, lazy, drunken, wretched set of beings, they have become a cleanly, industrious, sober and happy people. The prophet has continued, as he says, to receive regular annual visits from these heavenly messengers, immediately after which, he, in his turn, visited the different tribes. He was on one of these annual visits at the time of his decease.

It will be proper to observe, that he was called the *peace* Prophet, in contra-distinction to the brother of Tecumseh, who was called the *war* Prophet.

*Amer. Mag.*

### Obituary.

DIED at Wendell Feb. 27, the Reverend and amiable Joseph Kilburn, in the 61st year of his age, and the 33d of his ministry; a gentleman highly esteemed through life, and greatly lamented at his death. On every account he was solicitous to maintain the honor of the Christian character, was sound in the faith of the gospel, and whilst he maintained the free and sovereign grace of God in our salvation, he was zealous of good works, and set against an ineffectual faith; for knowing that faith without works is dead, he applied himself diligently to the various duties of Christianity, and magnified the ministerial office by his works, as well as with his lips — In his private life, the gentleman and the Christian appeared to great advantage; he was in his constitution active, and from principle, disposed to do good and communicate — was of an affable, condescending and obliging disposition; kind, gentle, and friendly to all — he was in the highest degree

tender and affectionate to his consorts, children and other connexions. By the death of this venerable servant of Christ, religion and humanity have sustained a heavy loss.

At London, Sir George Prevost, late governor general of the British provinces in America.

At Georgia, Rev. George Franklin, aged 55.

At Spartansburg county, South Carolina, Rev. Avery Williams, late pastor of the church in Lexington, Mass.

At Halifax, N. S. Charles Inghis D.D. bishop of that diocese, and the first protestant bishop, appointed in a British colony — aged 81.

At Oneida Castle, Schenandoah, an Indian Chief, aged 113. Many years ago it was agreed that he should be buried by the side of Rev. Mr. Kirkland. Before his death he called the tribe together and enjoined on them a fulfilment of that agreement. He was accordingly buried by the side of that venerable missionary, who in his life was the **FRIEND OF MAN**.

At Greenwich, N. Y. Rev. Benjamin Moore D. D. bishop of the protestant episcopal church in that state.

At Washington, Hon. Elijah Brigham, aged 65, member of Congress from Massachusetts, and President of the Evangelical Missionary Society.

It is presumed that some member of that society will furnish a sketch of his character for the next Number.

### Editorial Note.

In this Number we have furnished our readers with *four pages* more than usual, and we believe it will be found that they are filled with important articles. It may be necessary to deduct as many pages from some future Number, but we hope it will not.

### Candidates for the ministry in Cambridge and its vicinity.

Mr. Ed. W. Andrews, Newburyport.  
Mr. Francis Jackson, Cambridge.  
Mr. David Reed, do.  
Mr. Joseph Allen, do.  
Mr. Jonathan P. Dabney, do.  
Mr. Samuel Gilman, do.

Mr. Thomas Prentiss, Cambridge.  
Mr. Hiram Weston, Duxbury.  
Mr. Samuel Clarke, Cambridge.  
Mr. Henry Ware, jun. do.  
Mr. Rufus Hurlbut, do.